/3 cont'd/
101 burn incense and candles at their altars and temples; nor were the
175 Chinese allowed to associate with them. Chinese peasants were not to take their women by force as wives. /The original text is: "...were not to take their t'ien-tzu...." T'ien-tzu literally means "son of heaven." It probably is a miswriting of nü-tzu which means woman. —Tr./ Any violaters of this rule were to be sent to the government to be tried and sentenced. The certificate indicated that the mountain people had their own boundaries and should not farm in the Chinese peasants' fields or ponds. They had their own region of secluded cliffs, mountains, and peaks. Monkeys were their companions and birds were their neighbors. They hunted on the mountains and made their living by cutting wood and planting. The Chinese were not allowed to cause trouble to them. Those who did were to be sent to be tried and sentenced by the officials at the district courts. The certificate conferred on our imperial ancestors was originally issued to the descendants of our ancestor P'an. Each law-abiding mountain person received a copy of it. They were not to feed the Imperial treasury. They were to watch over the mountain fields. Their bird guns, bows, and crossbows were to be used only for hunting wild boars, horses, and deer. Since they are law-abiding, when they move or pass through the various districts, they must be allowed to pass freely by the collectors of transit tolls. This was the certificate issued to our ancestors, and here is a copy. To whom it may concern.

It is certified as above.

217 /4/ The honorable titles of those in the Royal Court who recom-
175 mended this certificate are as follows:

Recommended by the Department of Certification of Documents of the Royal Court

Recommended by the President of the Board of Civil Appointment

Recommended by the President of the Board of War

Recommended by the President of the Board of Public Works

Recommended by the President of the Board of Rites

Recommended by the President of the Board of Punishments

Recommended by the President of the Board of Finance

It is hereby recommended that the descendants of our imperial ancestor P'an, in accordance with this imperial certificate of the

/4 cont'd/

217 Ch'u P'ing reign period /190-94 A.D./, be allowed to go to the
175 provinces of Kwangtung, Kwangsi, Fukien, Ch'ao-chou, Hu-kuang, and Hupei, traveling on roads and waterways and living in the high mountains by wood while wood-cutting and cultivating, cutting and planting.

This is the due document to act as proof in perpetuity.

This certificate was filed for reference on the 16th day of the fifth month in the fifth year of Ch'u P'ing.

217 It is still a mystery where and when they had gained this "certificate," which up to the present is still carefully kept by them as their most precious treasure. From the description in the last paragraph, we are sure that the Miao of Hainan not only had direct relationship with the Miao (?) of Kwangsi but also had the same origin as the other Miao tribes (?) in different regions throughout South China.

173 From what has been said above, there is no doubt that the Miao of Hainan migrated from Kwangsi during the Ming period. However, I am very doubtful that the Miao of Hainan are actually the same as
197 the Miao of Kwangsi, because from the linguistic point of view, the languages spoken by them are very different. On the contrary, the spoken language of the Miao people of Hainan is very similar to that of the Yao people; particularly it is similar to, and almost identical with, the dialect spoken by the Lan-tien ("blue indigo") Yao tribes living in the Ling-yün area. The chart which follows may be helpful for reference. (Note: The vocabulary of the Miao of Hainan shown in the following chart is in my own romanization. The romanization of the vocabulary of the different Yao peoples of Kwangsi is based upon Kuang-hsi Lin-yün Yao-jen Tiao-ch'a Pao-kao /Report of an Investigation of the Yao of Ling-yün in Kwangsi/, jointly compiled by Yen Fu-li and Shang Cheng-tsu. The romanization of the words of the Miao of Kwangsi province is based upon Liu Hsi-fan's Ling-piao Chi Man /The Aborigines of Kwangtung and Kwangsi/. In Liu's book, however, Chinese phonetic symbols are used. For the sake of uniformity I have used romanization in the present writing.)

/132 cont'd/

755 In the evening we went to watch the Hsiao people in Yen-sheng village perform Tso p'ing an, a ritual asking help of a god because of sickness. The name of the god was Fu Lao Ye. His image was [532] carved on wood and seated in a tiny wooden sedan. During the sacred service, two Taoist priests, who were accompanying the wooden god, performed different duties: one recited incantations, and the other performed a series of acts, representing the god's directions to the sick person. As I watched, I suspected that this kind of practice was undoubtedly introduced by the Chinese; a highly symbolic god could not possible have originated in such a primitive culture as the Hsiao's.

754 During a conversation late at night, Mr. Wang Chao-i described in detail the two ways of carrying out black magic that the Li people use, the chin mu and ta fu t'ou, which were really frightening and hair-raising even for us to listen to.

Second month, twenty-fourth day. (Wednesday)

621 At ten o'clock in the morning, accompanied by Chiang Ying-liang and Ho Yüan-chiung, we started fro Chih-pao village. We arrived at the place in about an hour. Most of the villagers were out fishing, and only three old men were left to watch the village gate. Headman Teng Te-ch'un, who seemed to be about 60 years old, was refined in appearance. We were told that there were about 30 families with about 300 members, averaging ten members in each family, and that he had two sons and eight grandsons. He probably 163 exaggerated somewhat, but it is undoubtedly true that the birth rate 171 among the Miao is higher than among the Li, and because of their more sanitary habits the death rate is also lower. We found in his 165 home numerous written records; most were such things as pictures of gods, almanacs, and the Taoist canons. Since we had no time 622 to copy them, we only borrowed one copy and brought it back with 217 us. Headman Teng killed chickens to treat us, and we could not resist his hospitality and stayed for the meal. The meal was cleaner and more eatable than one prepared by the Li would have been.

/132 cont'd/
622
217 Upon leaving, we presented him with some gifts, for which he thanked us profusely.

123 /133/ In order to get pictures of the t'iao niang, at four o'clock in the afternoon, we had Mr. Wu Jui-lin act as the sick person and asked several "old women" to perform the t'iao niang in the drying yard at Mr. Chao-i's home. Perhaps because they perceived our intentions, they did not act as naturally as they normally would have. It was a half-hearted performance, for which we paid them four dollars and, in addition, a small pig, which were taken away and divided among them.

231 In the evening we watched Mr. Chao-i training his wild horses in his fish pond /sic/. His expertness in the training was much admired by us.

Second month, twenty-fifth day. (Thursday)

115 It had been reported that Headman Lu of Ang-chi village would conduct a tso chai for his dead brother on the three days, the 25th, 26th, and 27th days of the month. We decided to go to that village and stay there in order to observe this carefully, and at the same time to get a better look at the general conditions of living of the Miao. Mr. Chao-i gave us a rich farewell banquet with pigs and lambs, to which he also invited several other Li headmen of the vicinity. After the feast, we left for Ang-chi village. There we
122 rested for a while, and then went to Chih-pao village where we wished to borrow Headman Teng's family heirlooms, such as the pictures of gods and the Taoist books for photographing. Mr. Yang Cheng-chih, Mr. Wu Jui-lin, Mr. Chiang Ying-liang, and Mr. Kuang Pe-ngo were to leave from here for Ta-ch'i, and then they would take the route to Wu-chih /"five fingers"/ Mountain to make their investigation. Mr. Ho Yüan-chiung and I were to return to Ang-
000 chi and were to stay in this Li and Miao area for some time. The two groups of our party thus bade farewell to each other, and each pursued its own course. In the midst of deep valleys and steep mountains, I began to feel loneliness in a strange land with no one